THE DOVVNFALL OF BABILON: OR

The miſtery of Iniqutiy opened.

Wherein is declared the grounds and reaſons of our departing from *Rome*, and that we had juſt cauſe to ſeparate from her, and that in departing from her, we have not departed from the Church of Chriſt, but returned to it; alſo that to heare a falſe and unlawfull Miniſter in the Execution of his Office, is unlawfull, and a breach of every one of the ten Commandements.

Rev. 18. 4. *And I heard another voice from Heaven, ſaying, come out of her my people that ye be not partakers of her ſinnes, and that ye receive not of her Plagues.*

2 Cor. 6. 17. 18. *Come out from amongſt them, and be ye ſeparated ſaith the Lord, and touch no uncleane thing, and I will receive you, &c.*

2 Cor. 6. 16. *What agreement hath the Temple of God with Idolls.*

1 Iohn 5. 21. *Babes keepe your ſelves from Idolls.*

Hoſea 4. 17. *Ephraime is joyned to Idolls, let him alone.*

Jer. 15. 19. *If thou wilt take forth the pretious from the vile, thou ſhalt be as my mouth: let them returne unto thee, but returne not thou unto them.*

By S. R.

LONDON

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To the impartiall Reader.

Courteous Reader.

THE ſum and ſubſtance of this Treatiſe, tends to prove a neceſſity of diſclaiming of the miniſtery of *Rome*, according to the Statutes of *Eliz.* 27. 1 &. 2. the words of the Statute are theſe; it ſhall not be lawfull for any Seminary Prieſt, or eccleſiaſticall perſon whatſoever, made or ordained without or within any of her Majeſties Dominions by any authority delivered, chalenged, or pretended from the See of Roome, by or of what uſe, name, or degree ſoever the ſame ſhall be called, or knowne to be, or remaine in any part of her highneſſe Dominions, and every perſon ſo offending, ſhall be judged a traytor, and ſhall ſuffer as in cauſe of high Treaſon, and every perſon that ſhall wittingly and willingly receive, relieve, comfort, ayde, and maintaine any ſuch Prieſt, or eccleſiaſticall perſon ſhall be adjudged a fellon without benifit of Clergy, and ſuffer death, loſe and forfet as in caſe of fellony.

So that it appeares that ſuch as owne the Pope to be a true Miniſter, and retaine any ordination, delivered from him are guilty of Treaſon, and ſuch as receive and maintaine them are guilty of fellony and Treaſon, and that the Miniſtery of *England*, is derived eſſentially from the Pope; ſee *Francis Maſon* of conſecration publiſhed by Authority 1614. and Yates moddell of Divinity, pag. 157. printed 1622. ſo Dr. *Cranmer* was ordained a Prieſt and Biſhop by the ſaid Popes authority, and others received it from him, unto which aforeſaid Statute our nationall Covenant doth well agree, and require this Nation to uſe all meanes according to the word of God, and their place and calling to extirpate the ſaid Popes Prieſthood, and the words of the Covenant are; that we ſhall in like manner without reſpect of perſons, endeavour the extirpation of

Popery, Prelacy, and all other eccleſiaſticall Officers depending on that hierarchy, in which number are all the Biſhops, Miniſters by what names or titles ſoever they are called, or however reformed; and therefore unleſſe this Kingdome uſe meanes and extirpate them, they are all forſworne, and therefore marveile not if we write and ſpeake againſt them: who owne the Pope to be a true Miniſter of Chriſt, and derive their Authority from him and ſo worſhip the Beaſt. *Rev.* 15.9,10,11.

Alſo that not onely the ſaid Statutes and our late Covenant doth inforce and warrant our ſeperation from the aforeſaid Miniſtery; but alſo the word of the Lord doth requite and approve of this our departure from them, this is the old way; *for in the begining God ſeparated the light from the darkneſſe, Gen.* 1.4. for what Communion hath light with darkneſſe, 2 *Cor.*6.14. true beleevers are the light, but now ye are light in the Lord. *Epheſ.* 5. 8. by darkneſſe is meant unbeleevers; ſo the Iſraelites were to be ſeparated from the wicked. *Numb.*16,21. to depart out of *Babilon, Eſa.*52.11. and the wicked hate the godly, ſcatter, perſecute, and put them to death, the great flock tirannize over the leſſer on *Luke* 12.32. but the ſheep neither will nor can perſecute the wolves, but the wolves both can and will perſecute the Lambes of Chriſt; many are deſirous to know the grounds and reaſons of our departing from the Miniſtery, no doubt ſome of them deſire to ſee the Truth, and to receive it; however as we judge our ſeparation to be juſt and neceſſary, and have done it upon mature and ſerious conſideration, ſo we have no cauſe to be aſhamed of what we have done: Therefore I have here declared the cauſes and grounds of our practice, they appeare to us unanſwerable by the word of God, and though I know more may be ſaid for to warrant our practiſe; yet I judge what is here ſaid, ſufficient for ſuch as ſeeke the Truth in the love of it; for our parts we have in conſcience to Gods Command, done what we have done, herein many of the Saints of God have been ſtripped of all outward comforts with life it ſelfe, for witneſſing to this his Truth, ſo that we may ſay to God, it is for thee and for thy ſake that we beare the blame men caſt upon us, for doing what we have done: what eaſe or pleaſure think ye it can be to us to ſwim againſt the ſtreame, to be deprived of our names, Eſtates, Liberties, and lives, what pleaſare is it to the fleſh to be ſtript of all theſe things, what get we from men but reproaches, and perſecutions; we have no incourage-

ment

ment from the world, and had we as little from God and his word, we were of all men most miserable: yet are we happy because we are one with Christ, and our lives is hid with Christ in God; we have that Spirit which assisted the Saints of old which will not leave us in our temptations, he who hath said he will never leave us nor forsake us, esteemes us as the apple of his eye, we enjoy all the sweet promises of strength and comfort; so that we cannot be miserable, if the world do their worst, the worst they can do can but make us partakers of the afflictions of the Gospel, which is our glory, we are resolved what ever can come not to returne to *Babylon*, *Egypt*, and *Sodom* more; we are a kin to those spoken of *Heb.* 11. and as we ought, so we expect the like assistance from God, they had when he shall please to give our enemies leave to try our patience: therefore we have departed from them that submit not to the doctrine of Christ, but prophane the things of God, and commit Idolatry, we have left that Church which is the mother of the dead, and chose the mother of the living, we have left that Church which consists of Rones, and walles, painted Cullers and Beasts, *Rev.* 18. 2. that follow errour and Antichrist & are come to them that follow Christ, and his truth, we have left them that would intrude upon us intollerable burdens with tyranny, that assume to themselves more then *Paul* ever did to have dominion over our faith, and would force us to beleeve that which Gods word requires not, and we are come to them who are free men, who injoye the liberty of the Sonns of God, where we are free from all the Taskemasters of *Egypt*, and have liberty to witnesse to the Truth, and oppose all errour without danger or feare, we have left them that sought to keepe us, and draw us from the simplicity of the Gospel, and are come to them who have imbraced the Faith of Christ, and keepe his Ordinances pure, we have left them that sought to destroy us in our names, Estates, Liberties, and lives for our indeavouring to informe and reclaime them from their Idolatry; so that they refuse to be healed, & do live in such things as themselves confes are evill, also that we have found that our staying with them did obscure and hinder the truth, and settle them in their lees: Surely none will marveile at our departure from them, if they consider that we have more cause then *Paul* had to depart from the Jewes, *Acts* 13. 46. we judged it our duty to repaire to that Church which was most apostolicall, most agreeable to the word, where we might have liberty to live according to

Gods word, do moſt good, and injoy the liberty and freedome of conſcience, ſo that upon conſideration it will appeare thus, our departure from them is not to be diſallowed but commended, the unity of Idolaters with the Pope, and what is his, we have broke and imbraced the unity of the ſpirit, and the fellowſhip of the Saints, &c. and ſeeing a vile perſon is contemned in the eyes of the righteous how can he go to them to be taught, *Pſal.*15.4. and 141.4. can the godly ſet themſelves againſt the wicked and yet go to them to be taught, and joyne with them as brethren in the Sacrament, *Prov.* 28.4. and as I may not offer mine offring when I remember my brother hath ought againſt me, *Mat.*5.23.and 9.13. much leſſe may partake in another mans offering when I have ought againſt him, *Mat.*18.15.in this enſuing Treatiſe,I have as in the preſence of God declared what I beleeve is the truth, namely that the Popes Prieſthood is to be removed, and the high places demoliſhed, but it belongeth onely to the civill Magiſtrate to do it,it is our duty to ſpeak againſt theſe things, and to depart from them, (I meddle not what men are in their perſons, but what they are in Reference to the Execution of their unlawfull Offices of Prieſthood) and if the Magiſtrate will not do it,it is not our faults: ſearch the Scriptures whether the things be ſo or no, and the Lord give thee underſtanding in all things, and power to do his will, to his glory, and thy comfort Amen. Farewell,

THE

THE REASONS OF THE SAINTS Departing out of BABYLON.

AND the Angel cried mightily with a ſtrong voice, come out of her my people, &c. *Rev.*18.4. this *Babylon* is to be underſtood ſpiritually for *Sodom* and *Egypt*, *Rev.*11.8. and 17 5. and as they went cleane out from the ſhaddow, as appeares *Gen.*13.1. *Eſa.*52.11. *Ier.*51. 6 45. So ſhould all that are the Lords come out of *Babylon*, *Sodom*, *Egypt*, ſpiritually, it being the ſubſtance, Gods Command is to every one, every man ſlve, *Eſa.*52.8.

Obj. This is ment of *Rome* locally from which Countrey they were to come out, becauſe of the Judgments and Plagues that were to come upon them?

Anſw. You grant more then I affirme; for,

1. If they were to come out of the Country, then much more from their worſhip alſo, it be lawfull to do that out of *Rome*, which is forbidden in *Rome*, *Rome* in her latitude reacheth as farre as her power and juriſdiction, which is as farre as the power of the Beaſt reacheth, and how farre that is, ſee *Rev.* 17.24.7.15, 16, 17. with 18.3. which is as farre as the power of the ten Kings reacheth.

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And all those have not forsaken *Rome*, that retaine any thing of hers, what the matter of the false state is you may see *Rev.*18.2. with 21. 8. she constitutes her Church by houses in the boundes of the parish, by which all sorts of prophane are made members, so that if the Divell dwell in the parish, they will make him a member of their Church, so do her daughter, *Psal.*137.8. and do not some make all *England* a Church, and so farre as *England* agrees with *Rome* in her constitution, matter, Lawes, Ordinances, Cerimonies, Offices, Officers, Ordination, Doctrine, Government, so accordingly do more or lesse partake of her, and is in substance one and the same, and if I must come out of the false state, then must I come from their worship and Officers, and if I may stay with them, why not also with the assembly, and if with both, how shall I obay Gods Command; *Rev.*18.4. 2 *Cor.*6.17.&c. and seeing God hath called me forth, I dare not appeare there againe with my person all presence,

2. It cannot be ment of the Country, because the Command is generally to all Gods people, and therefore is not to be confined to those who dwell in the Country of *Roome* locally, 2 *Cor.*6.17.

3. These words were spoken to the *Corinthians* that beleeved, 2 *Cor.*6.17. and *Corinth* standes not in *Roome* locally but is farre from it.

4. If it were to be understood of *Roome* locally, then such as beleeve might not dwell there though they should worship God purely, nor may any beleever goe into that Country upon any lawfull occasion, which were unreasonable to affirme, *Rev.* 2.13.

5. Because such a distinction of Nations is now dissolved; so that in every Nation he that feareth God, and worketh righteousnes shall be accepted of him, Rome is a part of a Nation, and therefore this were not so if none may dwell there.

6. Christ commends his Servants for keeping the Faith where Satans seate is, *Rev.* 2. 13. and that is in *Roome* as well as other Countries, and therefore they sinned not in dwelling there.

7. If they were to leave the Country because of those plagues, they neede not to be marked in their foreheads to escape the Judgments they being out of the Country, &c- *Rev.*7.3. *Ezek.*9.4 God saves his in the midst of Judgements, as *Zeph.*3.12.

8. If they were to leave the Land, because of their sinnes, then by the same reason if the same sinns be found in other places, we must leave

leave them also, and seeing all Nations have drunke deeply of th Cupp of her fornication as appeares *Rev.* 18.3. and so we must go out of the world, therefore *Babylon* is not confined within her walles, but it comprehends all her Merchants that trade for her and vende her Commodities, and all that symbolize with her.

So we are commanded to come with me from *Lebanon* my Spouse: looke from the top of *Amana*, from the top of *Shiner*, and *Hermon*, from the *Lyons* Denns, from the mountaines of the *Leopards*, Song 4.8. compared with *Judge* 3.3. *Esa.* 2.29.17. *Song* 3.9.2 *Kings* 14. 9. & 4. 12. *Deut.* 3.9.11, 12, 13. it was a type of the Cage, *Rev.* 18.2.3.

2. The Saints are commanded to separate from strangers *Judge* 19. 12. *Nehe.* 9.2. by a stranger is ment one of another Nation, *Mat.* 17. 25. So by a strange woman is ment, one that is not a mans own wife, *Prov.* 5.3.20. and 7.5. so other Officers and Ministery that is not Christs, and so not our own, 2 *Cor.* 11.14.15. are strangers to us and such as are under a strange Government, Office, and entrance, and meanes of worship, and unheard of in Gods word, and contrary unto it; and therefore we may not heare them when they execute their strange Offices, and Christ commends his, that they will not heare nor follow a stranger, *Iohn* 10.5. and how hearing is to be understood, see *Iohn* 10.5. with *Mat.* 17.25. and 5.10. heare and understand, and how following is to be understood, compare *Iohn* 10.5. with *Mat.* 4.22.25. *Iohn* 1.37.38.40. drinke water out of thine own Sesterne, and not a strangers, with the *Prov.* 5.15.17. the contrary God doth sharply reprove, *Jer.* 2.18.19.36. *Lev.* 22.25. *Ezek.* 44.7.9. Therefore to heare an unlawfull Minister in the execution of their Office, is to imbrace the bosome of a stranger, and to commit Idolatry with it, is spirituall adultery and contrary to 2 *Cor.* 11.2. *Ephes.* 4.11. to 15.

3. We are commanded to separate and save our selves from a froward Generation, as *Acts* 2.40. we esteeme those to be froward that cannot be spoken unto without perill, and when men are used to heale them that are so farre from being healed, that they are more hardened in their sinne, *Jer.* 51.9. yea, and that are so froward that they cannot be satisfied untill they have persecuted those that would heale her, and also persecute them that walke in the truth, although they meddle not with her, we do not reade in the word of God, that the Sheepe of Christ did ever persecute the wolves, nor that the

 persecuting

perſecuting Church, was the Church of Chriſt, but they were the Church of Chriſt who were perſecuted, *Mat.*5.10.11.12.2 *Tim.*3. 12.and 3. 12. Gods Command compells us to leave them, ſo that we have not ſeparated our ſelves as they accuſe us, but God hath ſeparated us.

4. We are commanded to avoide ſuch as cauſe diviſions and offences contrary to the Doctrine we have heard and learnt, *Rom.*16. 17.and ſeeing we are to withdraw from a brother that walkes diſorderly and not according to the rule of Chriſt, then much more muſt we withdraw from thoſe who are no brethren; for if we may beare with any, then with our Brethren.

5. We are commanded that thoſe that refuſe to heare the Church ſhould be unto us as Heathens, and Publicans, *Mat.*18.17. they are ſo farre from hearing the Church of Chriſt, that they deſpiſe her, yea denye her to be the Church of Chriſt, and their practice declares they will not have Chriſt in his government to rule over them, and ſuch Chriſt calles his enemies, *Luke* 19.14. *Pſal.*2. and for any to affirme that the people of God, the Saints and Church of Chriſt ſhould go to Heathens, Publicans, and the enemies of Chriſt to be taught, is ſtrange Doctrine, and to as good purpoſe as for the Sheepe of Chriſt to go to wolves for inſtruction, which were like to be their diſtruction, alſo they reject the Councell of God themſelves, as *Acts* 7. 30.

6. We are commanded not to heare ſuch Teachers; *Ceaſe my Sonne to heare the inſtruction that cauſeth to err from the words of knowledge, Prov.*9.27. they teach Doctrines contrary to the practice of the Saints, recorded and commended to us in Gods word, they teach that beleevers are not to be ſeparated from the world, but ought to continue together in fellowſhip with them, contrary to 2 *Cor.*6. and they teach Infants are to be baptiſed: concerning which the Scripture is ſilent, and many ſuch Doctrins they teach, with which our mindes and conſcience might be defiled if we did heare them, and although they teach many truthes, yet ſeeing they teach hereſies, alſo we muſt avoide them, *Titus* 3. 10. *Zach.* 13. 3. 2 *Epiſt. Iohn* 9. 10.

Conſider 1 *Tim.*6.3,4,5. *Gal.*1.7,8,9. 2 *Epiſt. Iohn* 10.11.

7. We are commanded to heare what the ſpirit ſaith unto the Churches, *Rev.*2.13. and this we cannot do, unleſſe we be there to heare it.

8. God

8. God hath commanded his people to go to *Sion*, compare *Deut.* 12.5.6.11. and with *Jer.*50.5. and 51.9. and 2. God hath said gather my Saints together to me, *Psal.*50.1.5. then it is not his will that they be scattered in false Churches,

The Lord hath chosen *Sion*, so must I, he hath desired it for his habitation, so do I, this is my rest for ever here will I dwell, so say I, *Psal.*132.13.14.

The Lord is there, *Ezek.*48.35. 2 *Cor.*6.16. Christ is there, and it is his will that his be with him, Father I will that they which thou hast given me be with mee where I am, &c. *Iohn* 17.24. here, and hereafter Christ tells his, that he is gone downe into his Garden, *Song.* 5.1. with 6.1.2.11. and 4.16. and that there he will stay and dwell, *Song.* 8.13. consider 2 *Sam.* 15.21. there was a day when the Sonnes of God came to present themselves before the Lord, *Iob.* 2.1.

Also the Saints love to *Sion* causeth them to go thither, I was glad when they said unto me, *come let us go to the House of the Lord*, *Psal.* 122.1,2,3. *Mica.* 4.1.2. *Esa.* 22.3. *then not glad to goe to Babylon.*

9. We are commanded to let them returne to us, but we may not returne to them. *Jer.*15.19. we must owne them, and walke with them that are the Lords, and owne the truth, else how do we profe the Gospel, *Mat.* 10.11. &c.

10. We are cõmanded to stand fast in the Liberty with which Christ hath made us free, *Gal.*5.1. Christ purchased our deliverance out of *Egypt* spirituall, *Rev.*11.8. therefore we may not returne thither againe, no not so much as looke back, *Gen.*19.17.26. with *Rev.* 11.8. what Christ hath purchased for his people it is their priviledge to injoy, and knew we the worth of it, we would prize the least part of it, and be thankfull for it, and dye before we would with part any part of it.

11. We are commanded to let them alone who have joyned themselves to Idolls, and mixed themselves among the people *Hos.*7.8. and 4.17. they have joyned themselves to an osis of ministery to a Church, and Ordinances that are not Christs, but onely Images and similitudes of his, but not his, and therefore their ministery, Church, and ordinances are all Idolls, and we are commanded to keepe our selves from Idolls, 1 *Iohn* 5.21. God calles such Idoll

Sheapards that go for true and ſupply their place, but are not ſuch Iodlls, *Zack.* 11.17.

12. We are commanded not to be like Idolaters, *Lev.*18.3.4 *Dent.* 12. 30. 31. the Lord complaines ſaying, you have made your Prieſts after the manner of the Nations of other Landes, 2 *Chron.* 13. 9.10. The Lord hates all the monuments of Idolatry, but Antichriſts Prieſthood and Temples are principle parts of the Idolaters worſhip, and are ſome of the Divells Antichriſt worſhips; *that they ſhould not Worſhip Divells and Idells. Rev* 9.20.

We dare not heare theſe Prieſts, becauſe their Prieſthood is from the Pope and his Biſhops (made by him and this themſelves confeſſe) we denye not that we are Miniſters by *Rome*, and that they may as truly be inſtruments of our miniſtery as of our baptiſme, ſee Yates Moddel of Divinity pag. 25. and ſo they are the Image of the Beaſt.

Now an Image is nothing elſe but a certaine figure, having relation to the example; ſo this Prieſthood is a figure, and hath relation to the Popiſh Prieſthood, if it were not the very ſame, and as the nature of an Image is to repreſent and to put us in minde, ſo this Prieſthood repreſents to us the Popiſh Prieſthood, and ſo puts us in minde of the beaſt, Antichriſt which is not a particuler perſon, but is miſtically the whole body, *viz.* from the Pope to the pariter, and all that belongs to her, and as a beaſt conſiſts in all the parts of her body, ſo here the Dragon is the head, the reſt of this beaſt conſiſts of the Prieſts and layity, and this Prieſthood is a great part of the Beaſt, as 1. this is the mouth of the Beaſt, and this is the mouth that is given to the Beaſt, by which ſhe prophiſieth and is called the falſe Prophet, under which is included all the falſe Prophets of *Antichriſts* Kingdome, Arch-Biſhops, Biſhops, full Prieſts, halfe Prieſts, and this Prieſthood is ſcattered almoſt in all places, and ſo is ever at hand to ſpeake for the Beaſt, *viz.* the falſe Church; by this mouth God is blaſpheemed and his temple, and them that worſhip in it, *Rev.*11.1. this mouth calles cuſtomers to *Antichriſts* warehouſe, and ſhewes her Commodities, extolls her Marchantdiſe, and vends her wares at two deare a rate.

Alſo this Prieſthood is the legge of the Beaſt, which beares up and carries the Beaſt, neither can the Beaſt go without them, and where this Prieſthood leaves her, ſhe can go no further, but falles to the

the ground, and all that passe by may trample upon her, also this Priesthood is the taile of the Beast, the taile you know is, that which covereth the filthy part, so doth this Priesthood cover the filthy part of *Antichrist*, who is called a Beast, because of her filthinesse and uncleanenesse, she being a most abominable whore, and is defiled with Idolatry, which is the greatest whordome and uncleannesse that is, so that every thing that belongs to this beast is uncleane, unsanctified, unholy, and prophane order of Priesthood, and this taile covereth all the filthinesse and abominations of the whore, with cleane and pure ends, holy and pure names, and forsooth, she calles the Divells and Popes prophane Priesthood, Gods Ministers consecrated, a holy order of ministery, Divines, &c. and thus she covers all over with specious titles, all her Idolatry and whordomes must be no lesse then Gods Ordinances, and the pure worship of God; by no meanes she will not indure they should be called Idolls, Idolatry, their right name, and thus all is covered by the taile of the Beast, and they are the head of the Beast; for they must rule and master all, and what is left more of the Beast, but the body which is the multitude: the place where you may see this Beast is the Cage, *Rev.*18.2. and the mouth of the Beast is her Commands, license, and authority; shut the mouth of this Beast and she will decay, and take away the leggs of this Beast, and she falles, and can rise no more; let them cease to do the Offices of a taile to her, and her filthinesse will soone be discovered, and she shall be abhorred by all that see the Mystery of her iniquity, yea she shall deceive the Nations no more,

These Offices of Priesthood keepes out Christ and a speciall blessing with him, and in part, shuts out the Kingdome of God, these Priests have power and authority originally from the Dragon, suntioned and associated with him and his, and is from hell *Rev.* 9.2.3. yet they are neither afrayd nor ashamed to say they are Christs Ministers, and yet are sworne Servants to *Antichrist*, and him they have and do obay, whose Servants they are, they serve not Christ, for no man can serve 2. Masters, they say they are Christs Servants, and yet obay *Antichrists* Commandes; weare his livery, count his marke a priviledge and seeing it is not fit to alow, no not in the least degree, him that assumes a lawfull Office without a lawfull calling as *Heb.*4.5.4. what detestation is sufficient then thinke ye for him, who dare enter and take an Office of *Antichrist* which is

on purpose set in opposition against Jesus Christ, and sweare allegiance to Christs greatest enemy: oh that they would do as *Moses* did, refuse to be called that which the Bishops made them, and fling of his Livery, burne the black box, and cease to do any thing by that power, and come in now at last, (though the day be farre spent and worke in Gods vineyard) and kisse the Sonne and sweare allegiance to him, this would be for Gods glory, their honour and comfort; oh this were a sweet thing indeed, and much to be desired.

If it belong to the Lord-Bishops, &c. to make Ministers as some affirme, then there is no lawfull Minister, unlesse he be so made by them, and so they are driven to make that essentiall to a true Minister which yet was never appointed by Christ, and seeing the Popes Priesthood is not any of those Offices Christ hath appointed, as appeares *Ephes.*4 11.12. we ought to reject it, and therefore we ought not to be edefied by them in those Offices; for nothing can be profitable in Religion but what God justifieth, and to receive or use any other meanes of teaching, besides Christ would imply some imperfection in Christs meanes, and so in Christ; also it were to receive another Teacher besides Christ which were in effect to reject Christ; for he will be our onely Teacher (by himselfe and his meanes) or none at all, and because Christs meanes is sufficient, we neede no other, so we dare not use any other; for that were to change Christ with want either of power that he could not, or want of will that he would not, or want of wisdome that he knew not what meanes were best, or want of love that he would not afford us meanes enough, or not good enough; this is no lesse then to change God to be worser then an Infidell, in not providing for his Family, what they neede, and if God affords meanes sufficient for his, to what end should we use more, also I desire to *know*. 1. whether any thing can be profitable in Religion that is not appointed by God, seeing we have but one Lawgiver as Jam.4 Jesus Christ; whether to receive a new Ministery be not to receive a new Teacher. 3. how the exemption of the Popes Priesthood can be truly accounted ministeriall teaching under Christ. 4. how we can use or acknowledge any religious teaching with Faith, except it appeare to be appointed by Christ. 5. The administrations and ministeriall teaching of *Antichrists* Priesthood be such good meanes of teaching whether we are not bound in Conscience to submit to those Offices and Officers, and to those that made them such, because he is greater that sends, then he that

that is sent *Heb.*7.7.for the originall of any good is much more good, and seeing this Priesthood is from Satan, whether we are not ingaged to him for all the good we receive by it,this may serve him that invented it, but as for God he will not be served by it, see *Ezek.*44. 13. and seeing the borrower is servant to the lender, we by borrowing any thing of the Divell or Antichrist, or the whore of *Rome*, in so doing become their Servants, *Prov.*22.7. 7.seeing these Ministers are reputed by themselves and others to be the Ministers of Christ, and none but such are permitted by Law to preach, and they preach as such, whether my hearing then is not (a seeming at least) an aprobation that they are such as they are reputed, and seeing they preach as Officers as they are together in hearing them, I serve not at least to acknowledg that office to be appointed by Christ to teach his people, also my action of hearing them cast some shew of honor (at least) upon such Officers which is to worship; for Reverence, honour, and worship is the same, and so I secretly confes the originall of it, is to be worshipped much more; for the cause is greater then the effect, also in saying they are Ministers of Christ in so doing I call the Divell Christ, whose Ministers they are. 2. set Christ in the place of Satan, and Satan in Christs. 3. that Christs spirituall or misticall body is imperfect without them; for if they be Christs Ministers they are a part of his Body, & is not this grosse Idolatry to a dore Satan insted of Christ; for they are called Ministers of Christ, when they are the Divells, *Rev.* 9.20. so their Idoll, Temples, are called the houses of God, the Popes Priesthood, the Ministers of God, the Divells they are, and if it be intollerable to take a Member of Christ, and joyne it to a harlot, is it not as bad or worse to take a Member of a harlot in a false Office to joyne it to Christs Body.

7. I desire to know by what Rule, and principle of Religion, we may admit of the Popes Priesthood, (or Ministery that is not Christ) if we must hate all that belong to a false Religion, yea even the garment spotted with the flesh *Iude* 23.

Our retaining any thing of *Romes* trash hinders our confession against it, and they judge our retaining of any thing of theirs an aprobation of what they do, and confirmes them in their Religion which is a hard thing to confirme them in their Idolatry by the use of any thing of theirs, and is it also a disparagement to our Religion as it is a gracing of Popery, the Papists cry out and beast that we are not able

Harding answers in the apologie in Preface Bolarmin up Supra.

ble to serve God without their Priesthood, Temples, and Ceremonies, *Bellarmin* saith, God takes such delight in their Temples, that he takes the charge bestowed on them in better sort, then if it were bestowed in mony upon the poore, and if we may receive their Priesthood and Temples, and sprinkling of Infants, will it not follow the rest of the same kinde may be received also?

Zeale cannot indure the coupling of any thing of Christs with the things of *Antichrist*, because God will have them divided, God will not have any thing come neere him, but what he hath sanctified, witnesse *Nadabs* and *Abihus* strange fire, *Lev.* 10. 1. what agreement hath light with darknesse, Christ with Beliall, &c. 2 *Cor.* 6.

Tell me, can Zeale indure that any thing that is the Divells should come neere them, much lesse the Lord, we should flye from all that is the Divells, as we would flye from the Divell himselfe, what zeale expresse they against what is his when they use it, in use religious the most honourablest use, and the use he appointed for them, how do such avoid them who go to them; did we hate Idolatry, we could not by no meanes be brought to digest one dram of it; for all that belongs to it is alike uncleane, and so alike to be hated, it doth vex their Soules who have *Zeale* to see the markes and signes of Idolatry and Idolls of *Antichrist*, therefore we protest all that hath but a shew of Popery, we abhorre, and to the Popes Priesthood, we say depart from us, get ye hence we know you not, *Esa.* 30. 22. Oh consider this Priesthood is invented in opposition to Christ, and that by his greatest enemy, such as can beare this, are they not luke-warme, and as a cake halfe baked, *Rev.* 3. 16. *Hos.* 7. 8. beare this and beare any thing, and bid *Zeale* farewell for ever.

Consider what names God gives to *Antichrists* Priesthood, as locusts *Rev.* 8 3. like horses, their faces like men, teeth like Lyons, tailes like Scorpions; and like Serpents, Froggs, *Rev.* 16, 13. Soserers, *Rev.* 19. 23. if they have the names of men, then the worst of men, and as we would fly from such kind of Creatures, both in body and minde, so should we from *Antichrists* Priesthood, they have been the professed and sworne slaves of *Antichrist*, wore his Livery and counted his marke a priviledge.

So it hath been their practise to slight some, contemn vilify disgrace and reproach us, calling us simple, ignorant, and illiterate and seduced people; because we refused to assent to those things they said without proofe, and when we have gone to them to be infor-

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ned, and to informe, they would oft say they, are not at leisure, and that it was our pride to offer to contradict them, to dispute with them, and that they were willing, yet because we were ignorant, and so could not understand, nor distinguish, and so conceited and wilfull, that it is to no purpose, and when this would not availe then they would make the thing in question, the ground of an accusation taking it for granted before it were proved, that it is a grievous error when it was the truth, and when they did admit of a discourse, they would so continue their speech, so that we could not have time to answer, or else they would fill their discourse with Greek or Latin, Logick, Sophistry, and vaine distinctions, and save fetcht consequences, by which meanes they darkened the truth, and hindred their consciences, and others from receiving the truth, one while they would put us to prove the negative, and being put to it, they would aske our meaning, and wonder at our ignorance, and in the meane time they would study a shift, and that which made most against them, they would say it made most for them, or tell us it was not worth the answering; also they would draw us from the word of God, to their wisdome and descretion, and carnall reason which they knew would prevaile with the others.

Also we have found it their practice to frequent their Companies who were rich and honourable in the world, and serve themselves into their affections for their own ends.

So it is common among them not much to care for the Sheepe, but suffered the wolfe to take them; so when they have professed their being cleerly called by God to a people, yet they would leave them for a greater living and professe, they were called thither, and after leave them for a greater, when the first was enough, yea we have heard of, that one of them who was not of the worst amongst them, said unles he might be sure of 3. or 4. hundred a yeare, he would not be their Minister, whereby they plainly declare they serve not the Lord Jesus, but their owne bellies, and sell their Sermons, and make a trade of Religion, esteeming gaine godlinesse.

Also how do they seeke to hinder the publishing of any thing but what come from themselves, as if the word of God came onely to them.

Also they are so proud that they thinke themselves wronged, and complaine because we will not heare them preach.

14. We have separated from them, because we found those places the

houſes of Bondage, becauſe whatſoever corrupt Doctrine or blaſphemies were taught, we were enjoyned under a great penalty to be ſilent: ſo that we muſt either ſin or ſuffer, and to ſuffer for witneſſing againſt what they teach, when we are forbidden to be there to heare them is not ſafe.

To be preſent and ſilent when they taught lies, and ſpake againſt the truth, were to partake of their ſins, breake Gods Command, defile our ſoules, hazard our peace, incourage and harden them in their ſinns.

For 1. Becauſe it is Gods Command that thoſe who ſin rebuke before all, 1 *Tim.* 5. 20.

2. Becauſe it was the practice of the Saints to do ſo, and that with great zeale as you may ſee *Acts* 13.16.10. *Ezra* 9 2,3,4. *Pſal.* 119. 136.139. *Numb.*25.11,12,13. and have not they more cauſe to be reproved, who alleige the word of God to juſtifie errors and lies, and to condemn the way of God, and people of God for walking in it as we have heard them do.

3. God commends it for a vertue in the Church of *Epheſus*, that they could beare with them that are evill, *Rev.* 2.2. to ſee or heare ſin committed with ſilence is to beare it, and if *Ely* was guilty although he did reprove ſin, becauſe he did not do it zealouſly, as appeares 1 *Sam.* 2.22,23,24,25.27 29. and 3.13. how ſhall they eſcape or be excuſed, who reprove not ſin at all, their ſaying it is not my place, it belongs to the Magiſtrate or the Miniſter or the Officers of the Church, or he is not my brother, I am no Member, theſe ſhifts are too ſhort, ſo that neither love to God, his truth and people, the good of the ſoules of men, nor their own peace, nothing moves them; ſurely ſuch love not the Lord as they ſhould, nor ſo much as the Saints have done; doth a friend love as he ought who heares him wronged and is ſilent, and ſhewes no diſlike; oh offer not this to God.

4. We ought to reprove ſin (if we be preſent where ſin is committed in caſe none elſe reprove it) becauſe God hath appointed it to be a meanes of preventing ſin, ſin being very contagious, 1 *Cor.*5.6. therefore he ſaith, them that ſin rebuke before all, that others alſo may feare, 1 *Tim.*5.20. and that ye do ſo to all men, great or ſmall friends or enemies, ſpare none, ſo much is implyed in theſe words, I charge thee before God and the Lord Jeſus Chriſt, and the elect Angels that thou obſerve theſe things without prefering one before another

other doing nothing by partiality, verſe 21. muſt we take care for the Oxe or Aſſe of an enemy as appeares *Exod* 23.4.5. then much more for the good of the ſoule of an enemy.

5. This was *Iobes* comfort, that nothing could cauſe him to keepe ſilence *Iobe* 31.34. now if he might have been ſilent when ſin had been committed, and yet not have ſinned, his not being ſilent could not be any comfort to him at all.

6. Becauſe preſence and ſilence, God eſteeme a doing of the action 1 *Cor.* 11. 4. 5. with 14. 24 every man propheſiing: yet all ſpake not, every woman that prophiſieth &c. that is by conſent, for women are not allowed to ſpeake in the Church.

So God chargeth *Ahab* with murder when *Iezebel* did it, and he onely by conſent 1 *Kings* 18 9. compared with 7, 8 9, 10.

Silence is conformation, as appeares *Numb.* 30.14. he confirmeth them becauſe he held his peace when he heard them: ſo it was not enough that they ſhed not blood, but that they did not ſee it *Deut.* 21. 7. therefore God deales with thoſe who were preſent and ſilent, where ſin was committed as if they had done it themſelves, ſee *Lev.* 5.1. and 20. 4.5.

7. If we reprove not ſin we have fellowſhip with it, *Epheſ.* 5. 11. *Hag.* 2.13. *Rev.* 2.20. ſee *Ioſua* 22.18, 9, 20. therefore the Saints are to come out from them, that they might not be partakers of their ſins *Rev.* 18.4. 2 *Cor.* 6. I was almoſt in all evill in the midſt of the Congregation and Aſſembly, *Prov.* 5.14.

8 God in deſcribing a good man ſaith of him, he ſtoppeth his eares from hearing of blood, and his eyes from ſeeing of evill, *Eſa.* 33.15.16, that is, he cannot by no meanes endure it.

Conſider impartially theſe things, and reſolve whether you may heare Gods truth, and people preached againſt, and be ſilent, and not ſin; for my part my conſcience was ſo overpowred with the evill thereof, that if there were no other reaſon againſt hearing the Biſhops Prieſts, then this, I was not able no longer to heare them having often found the moſt eminent amongſt them often condemning the truth and people of God.

15. We have ſeparated from them, becauſe God hath made them no promiſe of his preſence and bleſſing, and we are not to expect any bleſſing where God hath not promiſed it, and ſeeing all the promiſes of Gods preſence bleſſings, and exceptation are made only and peculiarly unto the Church of Chriſt, as in the Law the promiſes were

made to the Tabernacle, Temple, Ark, *Exod.* 29 42.43. *Lev.*23.22. *Exod.*25.21.22. which are to be applyed to the Church of Christ under the Gospel, Mount Sion figured the Church of Christ, *Heb.*12.21.22. there will I meete with thee, *Numb.* 17.4. there I will command my blessing upon thee, the Lord will blesse thee out of Sion, and abundantly blesse her provision, *Psal.*134. in all places where I record my name there, will I come unto thee, and blesse thee *Exod.* 20.24. thou shalt put the blessing upon Mount *Gazerim*, a Mount *Sinai*, *Deut.*11.29 and 33.16. the glory of the Lord abode there, *Exod.*24.16. my beloved came into his garden to eat his pleasant fruits, I have gathered my mirrh with my spices which is Christs acceptation of his Churches services by his graces, and it is called his, because he commanded it, *Song.*4.16. and 5.1.

But Mount *Eball* was a type of the false Church, and the curse was there, *Deut.*11.9. & 27.15.18.25. *Josua*8.33.34. what portion have we in false Churches or inheritance in the Sonnes of it, to thy tents O *Israel*, viz. the Church of Christ.

The Church of Christ is a resemblance of heaven; therefore it is called heaven, *Rev.*6.14. and by the rule of Contraries the false Church must be hell, and as hell is the habitation of Divells, so is the Cage the false Church, *Rev.*18.2. and as those who are in hell have plagues and torments continually, so *they have no rest day nor night who worship the Beast*, Rev.14.9,10,11. *thou didst debase thy selfe even unto Hell*, Isa. 57 9. *thou knewest not that the dead are there, & that her guests are in the depth of Hell*, *Prov.*9.18 by the *gates of Hell*, in *Mat.*16.18, is meant the power of the false Church, and we desire you would not be angry in that we have no minde to go to Hell.

16. We have departed from them because Gods word do not command us to go to false Churches to heare unlawfull Ministers, and God forbids what his word commands not; therefore God much complaineth, that they did that which he commandeth not, see *Jer.* 5.& 7.31.& 32.32.35. *Lev.*10.5. *Deut.*17.1.& 18.20, *Mat.*28.20. *Marke* 7.8 9.

If we suffer our selves to be beaten from this hold, we shall be taken captive by our enemies the papist, tell me, did God ever commend or accept of the doing of that he never commanded, 2. whether any thing can be well done that is not commanded to be done, say the former, and bring in traditions, grant the latter and bring in workes of supererogation, monkes, merits, &c. should we then to our

principle, Mr. *Rob*: ſaith, in a treatiſe for hearing in falſe Churches, it is confeſſed that hearing in falſe Churches is not commanded by Chriſt.

17. Becauſe to heare them in the execution of their unlawfull Offices & Church is to uphold them, becauſe if none did heare them, they would not adminiſter, and ſo their Church, State, would be diſſolved: So then the people eſtabliſh them, becauſe perſons to adminiſter unto, is eſſentiall to adminiſtration, and it is much to be deſired that their Church were diſſolved, becauſe then the Saints would come to *Sion*, and then Chriſt ſhould have more glory; for the glory of a King conſiſts in the multitude of Subjects; therefore I thus reaſon, if the whole ought not to go, then no part of the whole; for the whole conſiſts of the parts, for every Generall includes all the particulars and although it be granted, that if one part go, the reſt in not going do not diſſolve the Church; yet that part that goeth not doth well, becauſe it hath done its part; alſo it is a meanes to cauſe the other part to do ſo alſo, ſeeing actions ſpeake alſo there not going diſhonoureth & weaken the reſt that go, & ſo much as we uphold the falſe Church, we diſſolve the true, & ſo far are enemies to Chriſt, as we are enemies to his Church; oh conſider this you who are for hearing in falſe Churches: I being convinced of the falſeneſſe of the miniſtery and Church of *England*, left hearing them yet conceiving as ſome do, that they might be heard as gifted men, and that hearing was no Communion, &c. I returned to heare them, beleeving, and profeſſing their miniſtery to be falſe and Antichriſtian: yet at my hearing them, the weake were ſtumbled, the ſtrong offended, and ſome of the pariſh gatherings were confirmed in their practice, and profeſſed they liked their Church and Miniſtery the better, becauſe I heard them, and hoped I began to ſee my errour, (as they called it) in denying their Church and Miniſtery, &c, ſo my practice encouraged them, and ſo upheld their Church by participation, but when I ſaw my errour and the fruit of it, I was filled with much bitterneſſe, griefe & ſorrow, I knew not how to be revenged on my ſelfe, and had not God preſerved me, I had made my ſelfe a terrible example to revolters, I wiſh this may be a warning to others to take heede, let him that thinketh he ſtandeth take heede leaſt he fall from his ſteadfaſtneſſe, as 2. *Pet.* 3. 17. oh conſider, is it a ſmall matter

ter to ſin againſt God to looſe peace of conſcience, to incourage and harden others in their ſin, to ſay no more.

It ſeemes the Church of *England* & the Popes Prieſthood are ſo married together, that they cannot be divourſed, this ſtrange marriage was figured out, *Neh.9* and as *Paul* calles marriage a ſecret Myſtery, & that Marriage was a ſigne or figure of joyning together Chriſt and his Church, *Epheſ.5.32.* ſo *Song 6.8. Rev.21.9.* ſo ſtrange marriage figure, the joyning the Pope and his Church, we are to waight for wiſdome at wiſdomes gate, and not in an Idolls temple, nor in an Idolatrous aſſembly, nor for Chriſts voice at the mouth of a harlot, is objected Chriſt hath been found there. *Anſw.* true, to call his way, *Ier.* 51.6. 45. *Rev.* 18.4 2 *Cor.*6.17.18. after which call and warning, let ſuch take heede how they ſtay and meddle there, and conſider, *Rev.*14 6. to 11. and be ſure ye attend where Chriſt hath promiſed his preſence, as *Mat.* 18.20. *Eſa.*33.21. *Pſal.*87 7. and if it ſeeme ſmall, ſo as ye finde not that plenty ye deſire, ſee that ye deſpiſe no. the day of ſmall things, *Zack.*4 11. conſider *Pſal.*131. 15.

18. Becauſe it is a diſhonour to Jeſus Chriſt for his people to go to *Antichriſt.* Prieſthood to be fed; it is a diſhonour for the Kings Sonne to go to the houſe of his greateſt enemy for bread: if Chriſt provides not for his Family, he is worſer then an infidell, in my Fathers houſe is bread enough, Chriſt hath provided choyce dainties, and enough; Chriſt is in the midſt of his Church, his eye is upon him to know their wants, and ſupply them, *Mat.*18.20. Chriſt will work a miracle before they ſhall want; *Abraham* would not receive ſo much as a ſhooe latchet from the Heathen, leaſt they ſhould ſay they made him rich, ſee 1 *King.*17.12. to 18. and 19 4.6.8. and ſhall we from Chriſts enemy? *Abrahams* caſe is ours: wherefore we abhorre to be provided for by them; Gods love, care, and bounty, calls us from you to ſtand by and waite to ſee a full end of *Antichriſt*, and his Prieſthood, &c. and ſo to ſing halalugia, and for you who are fed by them, ſo as you cannot live without them, tell me how ſhall you rejoyce in her ruin; what ſhall you get by her fall, whoſe ruin is your loſſe, you cannot ſpare her now, what will ye do hereafter? her deſtruction haſteneth, ſtand ſtill a little, and ye ſhall ſee the Lords Salvation of Sion, and the utter downfall of *Babilon*, *Rev.*18. 19.20.21. and 19.1,2.3.

19. becauſ

19. Because the Scriptures declare to follow them, it is anunreasonable practice to heare such as are not the Ministers of Christ, and so much is implyed in *Song.* 1.7.8. *tell me o thou whom my soule loveth, where thou feest, where thou makest thy flocks to rest at noone; for why should I be as one that turneth aside by the flocks of thy Companions*: there can no reason be given for such a practice.

Therefore Christ answers it; *if thou know not o thou fayrest among women, go thy way forth by the footsteps of the flock, and feede thy kids besides the Sheaperds tents*: *Song.* 1.8. follow the foot-steps of the Saints gone before you recorded in Scripture: *What hast thou to do in the way of Egipt*, nothing at all, except onely *to drinke the water of Sihor*, 2. *Ier.* 18. which God condemns.

20. Because those which I may heare I may maintaine as 1 *Tim.* 5.18. but Satans Priesthood nor any other false ministery I may not maintaine for that were to uphold them in their evell way: therefore I may not heare them.

21. That ministery that is not from God, we may not pray to God to inable them in the execution of it; for he that biddeth them God speede, is partakers of all their evill, 2. Epist. *John* 10.11. and if we may pray to God to blesse the Priesthood, why not the Prelacie the Pope and Dragon, *Rev.* 9.11. for it is unreasonable to blesse the branches and not the roote, and if I may pray to God for a good successe of actions done by a false power, and Office, then I may thanke God for the meanes of that good and then I may pray for the continuance of it, and of that Church, and for any so to pray, were to pray against the fulfilling of the promise of the downfall of *Babylons* power and Priesthood, we pray for the fall of *Babylon*, and for the rising of *Sion*, and to pray otherwise, were to build up that God distroyes and to take his name in vaine, yea to make our selves transgressors and to mock God.

22. Because we cannot approve of such a preaching as tends to the dishonour of Christ in slighting the rest of the Ordinances of Christ, for so doth their preaching not onely. 1. honour the cage, but 2. hinder the Saints going to *Sion*, by which they hinder their injoying the rest of the Ordinances of Christ. 3. Christ is deprived of his Kingly glory in the want of the presence of his Saints. 4. their preaching hinders them, and blinds them that they cannot see the mystery of iniquity, its their preaching that is the strong cord that

bindes

bindes Gods people to *Babilon*, the Cup of gold which she holds forth to intice the people to admire her and to follow her, is the word of God which she hath stolen, and I may not be partaker with her in her theft, *Psal.*50.17.18.

It were better for them and others that they taught no truth at all then should they not by it keepe so many in errour as they do, the harlots smooth mouth and hony drops, hath bewitched many, and drawne them aside from the way of God, as *Prov.* 5.3. *Prov.* 7.21. *Neh.*3.4. with *Gal.*3.1.

God of old tryed his peoples love to him, by sufferring false Prophets to arise, and give them a signe, and although it came to pass, yet when he went about to draw the people from the worship of God, they were not to heare that prophet but reject him, *Deut.*13.1.to 7. with *Deut.* 18.20,21,22. God is still the same, and layeth the like charge upon his people as he did then, as *Gal.*1.8.9.

The Lord may say to them, ye are they that forsake the Lord, that forget my holy mountaine that prepare a Table for the troop, and that furnish the drinke-offering for that number, *Esa.*65.11. they are guilty of usurpation in taking upon them to blesse the people, and whereas the lesse is blessed of the greater, *Heb.*7.7. the greater in power and Authority, whereas they have neither the Office of Christ nor the power of Christ.

23. Because the way they walke, is not the way that God hath appointed his people to walke in, they may not go to them for profit, for great guifts and parts are not to be countenanced out of Gods way, some thinke they are safe, so long as they say they hold them as guifted men, but seeing they stand there as Ministers, their intention alters not their standing, nor lessens their sinne, if they have guifts, let them bring them to the Church of Christ for his glory, and his peoples comfort, see *Deut.*1.12. *Ephes.*4.16.as before *Mica* 4.1.2. so now the Law is to go forth of Sion, see *Ephes.*4.10. the greater their gifts are the greater is their sin, and your danger in that they lay them not out for Christs advantage, see *Luke* 12.

Are their guifts from God that are layd out so contrary to God and the good of his people? see *Ephes.*4.11. 1 *Cor.*12.12.13.1 *Cor.* 14. *Mat.* 28.18,19,20. the arts of men are oft taken for the gifts of God.

24. The Church State make all the publike actions that

deede by vertue of it to be formally good or evill according to the Law and false power, and so accordingly become lawfull or unlawfull to pertake of them, *Mat.* 23.17.19. the true Church hath the true power, true worship, true Offices, true administration, the power being true, all actions done which naturally flow from it, are good and lawfull, and so unlawfull, if done in and by a false Church and power, for power puts into Offices, office into administration, which is the execution of it, so that if the Office be unlawfull, the administration of it is unlawfull also, because its a part, yea the chiefest part of the Office; for the end is ever greater then the meanes, because the meanes is for the end, the Office is for the administration, which is the power of it, so to partake of the administration, is to pertake of the power of it, *Rev.*9.11. it followes that an evell power and Office cannot have a lawfull administration, and thus it is in divine and civill States, when the State is not allowed, the power of that state is not allowed, nor any administration done by it, and though the action for the matter of it be good, and he good that doth it, yet it is not allowed, apply it: so then.

So farre as I allow of any administration done by a false Office and power, so farre I vilifie the true in that (I seeme at left to) equall them, and so it is to be interpreted, when the outward action is the same with his, that approves of the Office and power of the State; for presents and silence is to be interpreted aprobation, what men are inwardly, it belongs not to us to determine.

Also that place and calling that hath tyed unto it the breach of any Command of God, so as the calling cannot be separated from the sin, that place and calling is unlawfull; but the Ministery of *England* hath tyed to it the sprinkling of Infants, and giving holy things to dogs, &c. *ergo.*

And seeing teaching and hearing are relations that go together: therefore where he may not lawfully preach, I may not heare.

Wherein it appeares that hearing the Popes Priesthood, is a breach of the ten Commandements.

The first Command Requires.

1. That we hate, that which he hates, and to testifie it we love him, 2 *Kings* 10. 15. *Iude* 23. God hates all the monuments of Idolatry, and all belongs to it, the Popes Priesthood is a principall part of their worship, so that I am to fly from him, and all that is *Antichrist*, as from the Divill, and therefore not to go to heare them, see *Esa.* 30. 22.

And as nothing but what God hath sanctified may not come neere God, witnesse *Nodab* and *Abihu*, strange fire. *Lev.* 10. nor I here it in use Religions, and if we may admit of the Popes Priesthood, and consecreated Temples, (without which the Papists thinke not the worship holy) why may we not as well admit of all the Popish trumpery upon the same ground, yea the Divill himselfe: Let not men say they hate Popery, so long as they retaine in use religious, the principle bags of it, but he that truly hates *Antichrist*, cannot by no meanes digest, or dreame of any thing that is his, 1 *Kings* 18.40.

2. The first Command is broken when we tempt God, and this is done when I doubt of Gods blessing in his owne meanes and way. 2. when I expect not at all from God in his meanes and way, 3. *use*, meanes that he hath not appointed and expect his blessing where he hath not promised, if therefore this Command is broken when I heare an unlawfull Minister, or send an Idoll to God.

3. This Command is broken when I deny that which God affirmeth to be true, *viz.* that his word is perfit, and this I do, when I do an action, his word ivinues not, for if there be any action that is good, not commanded in the word: the word commandes not all good, and so is not perfit,

perfit which is to put the lye upon God, so when the word saith, such a practice is not lawfull, and my practice say it is, this is to put the lye upon God, and this is Idolatry to do so, if it be not blasphemy.

4. This Command forbids the doing of any thing which seemes to lessen his love, care and bounty to his; for this is not for his glory, and this is done when we go to Christs enemies to be fed, as if God did not take care for the soules and bodies of his; therefore davids prayer (shall be mine) let me not eat of their dainties, *Psal.* 141.4. surely then he would not eat of their Sacrifice.

5. The first Command, Commandes me to be on Gods side, against the enemies, and not in the least to encourage them against him, this Command is broken when I heare a false Minister side with him, and incourage him and others in their sin against Christ.

6. This 1. Command requires us not to receive one, or set up, &c. any thing that doth oppose him as we are loyall to Christ, no nor seeme to do it, and as God likes nothing but what himselfe appoints, no more should we, but if we receive *Antichrists* Priesthood, we do homage to a trayter, if we receive Satans Ministers, we receive him, *Mat.* 10. 14. 40. 41. 42. see *John* 105. with *Mat.* 17. 25. a stranger for to honour a false Minister, is to worship the institutes, what difference between the Popes Priesthood and the Divills, and is it not horrible Idolatry to worship the Divill.

7. This Command requires me to follow God fully, and zealously, and avoide all meanes that may hinder me herein; for he is a zealous God, *Exod.* 20. 5. but to go to the Popes Priesthood, is to halt downe right, 1 *Revel.* 18. 21. *Antichrist* is not cleansed; we cannot follow Christ, and *Beliall*, how is it that thou being a Christian, keepes company with *Antichrist*, and frequents his house, I am perswaded that the

 hearing

hearing of a false Minister is the greatest barre and stumbling block that lyeth in the way of Gods people, and hindreth them most from following God fully.

Oh who is like our God, and what Ministery is like his: therefore his Ministery I receive and imbrace, but if otherwise, vehemently I abhorr, refuse, and scorne it.

The 2. Command requires that God be worshiped purely according to his word; therefore that worship that is not according to his word, either for matter or manner is unlawfull, but to worship God with, or before an Idoll in state Religions breakes this Commandement, but a false Minister is an Idoll and a meanes not appointed by God: therefore to heare a false Minister in the execution of his Ministery, is grosse superstition and Idolatry, yea a countenansing of false worship, and a breach of this 2. Commandement; yea this is to sacrifice to Divells, and to have fellowship with Divells, see *Exod.* 20.5. *Psal.* 106.37. 1 *Cor.* 10.20.

The 2. Command condemns the use of any Idoll: an Idoll is any thing or similitude that is set a part for a religious use, and not appointed by God, 1 *John* 5.21. 2 *Cor.* 6.16. therefore we commit Idolatry in affording our presence where an Idoll is in state Religions we worship an Idoll when we honour it, we honour it when we use it, in use Religions we grace the temple and Priest, when by our presence we cause them to be the better thought of: therefore to cast the least glance of honour, credit, or countenance, to an Idoll we worship him; yea to looke towards an Idoll is to cast a glance of honour to it, see *Rev.* 13. *Daniel* forboore the Kings meate, it being offered to an Idoll which was otherwise cleane, least he should serve to honour the Idoll, for if he might have eat it, and yet not have honoured the Idoll, he did ill to refuse it as he did, *Dan.* 1.8.

The

The 3. Command condemns the taking Gods name in vaine; Gods worship is his name now to professe to worship God when I do not, I cause his name to be evill spoken of, and this is to take his name in vaine, but to heare a false Minister, is to mock God, and to take his name in vaine; so he that biddeth him God speede, is partaker of all his evill deedes, 2 *Epist. Iohn* 11. 11.

4. Command requires us to sanctifie the Lords day, *Heb.* 4.4. 1 *Cor.* 16.1. *Rev.* 1.

But hearing a false Minister in a false state, hinders persons from sanctifying the Lords day, and therefore is a breach of this Commandement.

2. This 4. Command requires us to cease from our own workes, viz. sin, but he that heares such preach of whom we speake sins, and so hath not ceased from his own works and so is guilty of the breach of this Command, *Heb.* 4.4. 10.

5. Command requires that we honour our Superiours, as 1. himselfe, 2. those he hath set up.

But hearing them in those places is to disobay Gods Command, *Rev.* 18. 4. &c. which is to dishonour him.

2. by hearing them I honour them, and so farre I honour them, my practice vilifieth, and despise and disgrace such as God would have honoured in levying them to follow and heare them; also in hearing *Antichrist*, I dishonour Christ, and those whom he sends to preach, and in hearing the Popes Priesthood, I honour those that sent them; for greater is he that sends, then he that is sent.

6. Command condemns murder naturall and spirituall.

But to heare *Antichrists* Ministers is to teach and cause others to sin and to incourage and harden them in their sin, which is to destroy their soules, 1 *Cor.* 8. 10. 11. Also this practice

practice doth murder the Saints, Communion and love each to other, &c.

The 7. Command condemns all uncleaneſſe both naturall and ſpirituall with all meanes and occaſions that tends to defile us, and that we uſe all meanes of chaſtity, ſpirituall chaſtity, *Solomon* teacheth in his parable, *Prov.* 5 15.18. with *Song.* 4 12.15. *Rev.* 22. *Ezek.* 47 6 10. drinke water out of thyne own Sefterne, *viz*, go not to heare in falſe Churches, to hear *Antichriſts Miniſters* is to ſin, & ſo a breach of ſpirituall chaſtity, and that which defiles and polutes my Soule and others in tempting them by my practice to defile themſelves alſo, as 1 *Cor.* 8.10. falſe worſhip is whordome becauſe faith towards God is broken, *Lev.* 17.7. the falſe Church is a harlot, and to have Communion with her in any thing that is hers, is ſpirituall uncleanneſſe: therefore we are commanded not to come neere the doore of her houſe, *Prov.* 5.8.

Alſo this Command forbids touching of any uncleane thing, conſider well theſe Scriptures, *Eſa.* 30.22. 2 *Cor.* 17. 1 *Kings* 22. 43. *Deut.* 12.1,2,3. &c. and 7.5. 2 *Kings* 10.26,27,28. and if the braſen Serpent was deſtroyed becauſe abuſed, 2 *Kings* 18 4.3. what can we ſay for an Idolls temple, dedicated to a Saint and a monument of Idolatry, a principle Inſtrument of Idolatry abuſed to Idolatry, and Idoll, in uſe religious and commonly judged more holy, then any other places; yet not appointed by the Lord, but an inticement to Idolatry, its called a temple, and to have temples now of ſtone, is to deny Chriſt to be come, the Temples of old being a Tipe of Chriſt, which being come, was to be done away; I deſire to be ſatisfied of them that thinke otherwiſe in theſe queſtions.

1. Whether theſe under the Goſpel have any more liberty to uſe an *Idoll* in uſe Religions then the Jewes had. 2. whether God doth not hate all Idolatry, and all the *Inſtruments* of it, now as much as he did in the Jewes time before Chriſt. 3. whether we are not to hate and ſhew as much diſlike againſt all the monuments of Idolatry as the

Jewes

Jewes were to do. 4. whether our natures now be not as prone to Idolatry, as the Jewes were. 5. whether we are not to immitate those, good Jewes in zeale who hated and abhorred them most.

The Temples (and Priests) are Jewells of the harlot, and so long as we retaine them in such a use, we have not truly repented of former Idolatry.

It is a Troope of *Antichrists* Conquest, and while it standeth Christ is dishonoured, and put to shame, it is a signe of their complying with Gods enemies, and while we use them in such a use at least we forbeare to do as we are commanded, *Deut.* 5. 6.

Its a stumbling block to Popish mindes, and while it continueth, there is some regard seemes to be had of their service, is it a small thing thinke ye to retaine their consecrated Priests and temples, &c. and I in going to them, to heare the Priests tempt my selfe, and tempt the Lord to give me up to Satan, and Antichrist, to be blinded and hardened. *Rom.* 1.

The 8. Command condemns all theft to heare Antichrists Priests is theft in a high degree, because by it I rob God of his glory, and give it to Antichrist in worshiping him.

2. To partake with all these is theft, and they are theeves if they have guifts and graces in not carrying them to the Church, for all is theirs, and if it be sacrilledge to steale a Mas-booke or a Sirples which are detestable; what sacraledge call you this, to rob the Church of Christ of her foode, and to adorne Antichrist with it, also my hearing them robs the truth of its due, and robs me of peace and comfort, and part of my Crowne of sufferings, and bring a woe upon me, *Esa.* 39. 1. yea Plagues, *Rev.* 14 9. 10. 11. and curses *Josua* 6. 26. its theft in that it steales from our brethren the comfort they might injoy in us, and fills them with griefe, because of our sin.

The 9. Command forbids all kinde of bearing false witnesse, but to heare them is to go to them for foode, I by my practice say there is not meate enough in my Fathers house

house this is to beare false witnesse against God, and to lye against the truth for my practice in hearing them say they may be heard, which is to lye and beare false witnesse against God.

The 10. Command forbids covetousnesse which is for a man not to be contented with Gods allowance, *Heb.* 13. 5.

Now if we be contented with what God hath given us in his house, &c. why go we to the house of a stranger to *Antichrist*, surely our going to heare them plainly declares our not being contented without them which is covetousnesse.

FINIS.

Faults escaped in the Printing.

Page	line	word	Reade
5.	21.	proofe	proofes
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9.	13.	serve	seme
8.	16.	justifieth	instituteth
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8.	26.	change	charge
Epist.		delivered	derived.

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